

ity, spirituality and morality. Resolved that a committee is hereby appointed to address a pastoral letter to our ministers and people, affectionately warning them against all errors, urging them to steadfastness in the faith once delivered to the saints." The Assembly of 1908, in considering the character of literature to be distributed through its agency said: "It would seem to be an invasion of the rights of individual judgment and conscience to say what books or periodicals the constituency of our Church should buy and read." Let us harmonize these several deliverances as best we may.

Our only charter for work in any department of the Church's life is the commission of her Lord. We should therefore be able to inscribe over the shelves and tables in our book rooms these words: "In the name of the Lord Jesus Christ and for his glory a branch of his Church offers these books to the people." Should any book be found there that could not bear that inscription? We cannot afford to traffic in mental and spiritual poisons for the sake of financial gain.

#### OGLETHORPE UNIVERSITY.

By J. L. McKinstry.

Will it be a Presbyterian university? Yes and no. Yes, because it does conform to the Assembly's requirements, as to what constitutes a Presbyterian school. No, because the control being centered in the sessions, makes the controlling body to all intents and purposes self-perpetuating.

The plan of control steers between the Scylla and Charybdis of Presbyterian conservatism and ecclesiastical independency so cleverly that it amuses.

Will the funds collected for the said university militate against the educational work being done by the synods in smaller schools? Perhaps it will at first, but finally it will work in their favor, financially, in that it will wake the church to the need of an ecclesiastical school system and can and will furnish the advertising and interest by means of which all the smaller schools will flourish.

The better plan, however, even yet, would have been to institute a university along such lines as the whole Church might be willing to endorse, and then make it independent in management for a long period, say twenty years. At the end of that time the Assembly would again re-elect a controlling body, but after having elected them, they would be independent of the Assembly in all particulars except that they would report annually what was being done. The idea is that of placing plenary powers in the hands of selected men for long periods.

Thus better, it seems to the writer, would we open the way for men of initiative to build a university according to their own ideas, and yet it would be steadily turned over to the Church for readjustment.

The plan suggested would be more in line with modern tendencies in other realms of endeavor. Witness the propaganda for a longer interval between the elections of president. The same idea can be applied in many spheres.

Magnolia, Miss.

#### OUR FOREIGN MISSIONS.

By Jas. Lewis Howe.

To a Southern Presbyterian who has sat through the dozen sessions of the recent Missionary Congress in Washington and listened to the surveys of the mission work of the last

decade, to the stories of the achievements in the field and at the home base; who has caught the view of the opportunities and possibilities of immediate world-evangelization; who has faced the contrast between the abundance the Lord has given us and the paltry portion we have devoted to His work; to such an one must come the searching question whether we are really in earnest in carrying on His work.

Are we as a church so impoverished that we are satisfied with doubling our offerings to world-evangelization in a decade? Compared with others we may have done well, but compared with our means and the demands and opportunities of the field we can hardly congratulate ourselves. An average of less than four cents a week per member—and far less than this if we deduct the large sums given by a few individuals—is hardly an extravagant amount.

We began a splendid advance a decade ago, and then, as if needing rest, in the language of modern warfare we "dug ourselves in." How long are we to stay in the trenches? We have been there some three years already with no advance; indeed we are demanding that we be allowed to fall back a little and we are discouraging the coming of reinforcements.

Sitting at Washington beside a veteran missionary who has done great work in India, I mentioned to him, as an appeal was being made for the enlistment of young lives, that our church had the volunteers but no means to send them out and that we were calling for retrenchment. "Oh," exclaimed he, "send them out! It is the best way to gain fuller support for those already at the front." And I have wondered whether he may not be right; whether we may not be putting too much human business into our mission work, and failing to put sufficient trust in God and the power of prayer. Are we really doing all we can? Is God doing all He can through us? Must we be content with "holding our own"? Are we not able to evangelize our own mission fields in a generation, or in far less time? We certainly will not do it on our present scale of support; and meantime those for whom we have accepted the responsibility, whom it is in our power to reach, are dying without the knowledge of Christ which we could give them.

Washington and Lee University, Lexington, Va.

#### THE TWO MOST HONORED OF THE HUMAN RACE.

By L. S. Marye

We know the name of one of these. Of the other the name is not given, but the deed is given that conferred upon her immortal honor.

The name of one was Simon of Cyrene. He bore the cross on which the Saviour was crucified from Pontius Pilate's judgment hall to the place called Golgotha, where the awful deed was done.

We are all commanded to bear the cross. But this is in a figurative sense. Simon in a literal sense bore the cross. Not only so, but he relieved the Saviour of the burden of bearing it; for the evangelist St. John tells us (chap. 19, verse 17), that Jesus "went forth bearing his cross." The other three evangelists say that they compelled Simon to bear it. Putting the passages together it appears that Jesus at the first went forth bearing the cross, and that when Simon of Cyrene passed by, coming out of the country, they took the cross from Jesus and compelled Simon to bear it. Thus it appears not only that Simon bore the cross, but that he relieved Jesus of the burden of bearing it. Is there any other of the

human race who has so honored a name?

The name of the other most honored of the human race is not given, but it was a woman; and neither Queen Victoria, nor any other of earth's inhabitants, bore so honored a name. She came to Jesus when he was in Bethany, in the house of Simon the leper, and poured on his head an alabaster box of very precious ointment. And the Saviour said that "where-soever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."

Is there in any graveyard upon earth a slab bearing such a memorial? No; not in any graveyard on earth, nor even in Westminster Abbey, that holds the ashes of England's kings and queens and poets and statesmen, is there a slab with so enviable a memorial.

Charlottesville, Va.

#### A NEW PREACHER.

By Rev. G. L. Bitzer.

Men of power who can command the attention of non-churchgoers and at the same time preach the gospel in its fullness and purity, using none but conservative methods and illustrating the grace of our Lord by humility, sweet temper and a very passion of zeal for higher standards of Christian living, such men are none too common.

When one appears he should be recognized in devout thanksgiving and made the subject of unceasing prayer that he be kept and guided of the Lord.

Valdosta, Ga., has discovered such a preacher in the person of Rev. Arthur J. Moore, evangelist of South Georgia Conference.

Only seven years ago he was a godless railroad man at Waycross, Ga. He is now but 28 years of age. One is inclined to ask, "How knoweth this man letters having never learned?" Surely he has been taught of God. I heard him twice a day for three weeks to my soul's profit. Presbyterians, Baptists, Methodists, Society leaders and social outcasts were equally pleased and many were saved.

God has found a man thro' whom He is pleased to work mightily.

Let us praise His name and pray for the man.

Valdosta, Ga.

#### THE GRACE OF GIVING.

The eighth chapter of 2 Corinthians is a classic passage on Christian giving. The apostle refers to the Macedonian churches to stimulate and to educate the Corinthian churches in the grace of giving. It is right for believers to provoke one another to good works. Note here, first, the Macedonian churches were themselves heavily burdened, but they were full of Christian joy. Even in their poverty they abounded in rich liberality. They gave to help others, not only according to, but, beyond their means. They gave voluntarily—and more, they even begged for a share in this service of giving. But note their giving was the result of personal consecration, for they "first gave themselves to the Lord." We cannot but admire such a noble example of benevolence! How slow the churches are to learn this Macedonian recipe for liberality. Real enjoyment of the spiritual life, together with a true spirit of consecration, will solve every financial problem of the Church. If this example were followed there would be no more giving grudgingly or of necessity, no more mean parsimony towards the Lord's cause. If the truth were known there is many a poor church now, which out of deep pov-